

## REPORT

## NATIVE PAPERS

FOR THE

Week ending the 10th July 1897.

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## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BANGALI.</b>					
<b>Weekly.</b>					
1	"Bangavasi" ...	Calcutta	20,000	3rd July, 1897.	
2	"Basumati" ...	Ditto	.....	.....	
3	"Hitavadi" ...	Ditto	800	6th July 1897.	
4	"Mihir-o-Sudhakar" ...	Ditto	About 4,000	2nd ditto.	
5	"Sahachar" ...	Ditto	1,250	3rd ditto.	
6	"Samay" ...	Ditto	About 500	30th June, 1897.	
7	"Sanjivani" ...	Ditto	3,000	2nd and 9th July, 1897.	
8	"Som Prakash" ...	Ditto	3,000	3rd ditto.	
9	"Sulabh Samachar" ...	Ditto	800	5th ditto.	
10	"Vikrampur" ...	Ditto	.....	3rd ditto.	
11	"Vikrampur" ...	Ditto	200		
<b>Daily.</b>					
1	"Banga Vidya Prakashika" ...	Ditto	300	2nd, 3rd and 5th to 9th July, 1897.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	4th to 8th July, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	3rd and 5th to 9th July, 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	1st to 3rd and 5th to 8th July, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	2nd, 5th, 7th and 8th July, 1897.	
<b>HINDI.</b>					
<b>Weekly.</b>					
1	"Bharat Mitra" ...	Calcutta	2,000	1st July, 1897.	
2	"Hindi Bangavasi" ...	Ditto	10,000	5th ditto.	
<b>PERSIAN.</b>					
<b>Weekly.</b>					
1	"Hublul Mateen" ...	Ditto	500	5th ditto.	
<b>URDU.</b>					
<b>Weekly.</b>					
1	"Darussaltanat and Urdu Guide" ...	Calcutta	310	1st ditto.	
2	"General and Gauharisfi" ...	Ditto	330	2nd ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI. BURDWAN DIVISION.</b>					
1	<i>Fortnightly.</i> "Pallivani" ...	Kalna ...	.....	.....	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	500	1st July, 1897.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	5th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	29th June, 1897.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620	4th July, 1897.	
5	"Education Gazette" ...	Hooghly ...	1,280	2nd ditto.	
<b>BENGALI. PRESIDENCY DIVISION.</b>					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	30th June, 1897.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	300	.....	This paper is neither regularly published nor regularly issued.
3	"Pratihar" ...	Ditto ...	603	2nd July, 1897.	
<b>URIYA. ORISSA DIVISION.</b>					
<i>Weekly.</i>					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	19th May, 1897	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	29th April and 6th, 13th and 20th May, 1897.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	28th April and 6th, 13th and 19th May, 1897.	
4	"Utkal Dipika" ...	Cuttack ...	480	1st, 8th, 15th and 22nd May 1897.	
<b>HINDI. PATNA DIVISION.</b>					
<i>Monthly.</i>					
1	"Bihar Bandhu" ...	Bankipur ...	About 600	20th June, 1897.	
<i>Bi-weekly.</i>					
1	"Aryavarta" ...	Dinapur ...	1,000	30th June and 3rd July, 1897.	
<b>URDU. WEEKLY.</b>					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400		
<b>BENGALI. BHAGALPUR DIVISION.</b>					
<i>Fortnightly.</i>					
1	"Gaur Varta" ...	Malda ...	.....		
<b>BENGALI. RAJSHAHI DIVISION.</b>					
<i>Weekly.</i>					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	30th June, 1897	This paper is not regularly published for want of type.
2	"Rangpur Diprakash" ...	Kakina, Rangpur ...	180	24th ditto.	
<b>HINDI. MONTHLY.</b>					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
<b>BENGALI. DACCA DIVISION.</b>					
<i>Fortnightly.</i>					
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal	.....		
2	"Charu Mihir" ...	Mymensingh	900	28th June, 1897.	
3	"Dacca Prakash" ...	Dacca	2,400	4th July, 1897.	
4	"Sanjay" ...	Faridpur	.....	2nd ditto.	
5	"Saraswat Patra" ...	Dacca	About 500	3rd ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca	500	5th ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Prakash" ...	Comilla	900		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong	120	25th June, 1897.	
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarshak-o-Srihattavasi"	Sylhet	.....	Ashar, 1st fortnight, 1304 B.S.	
2	"Silchar" ...	Silchar, Cachar	.....	30th June, 1897.	



## I.—FOREIGN POLITICS.

The *Hitavadi* of the 2nd July has the following:—

HITAVADI,  
July 2nd, 1897.

Greece and Turkey.

India's sympathy is always with the oppressed, and never with the oppressor. But when they recall to mind the history of the Inquisition and of European colonisation in America, the Indians cannot believe Turkey to be an oppressor, simply because Christian Europe says that she is an oppressor. Turkey has been initiated into European arts and sciences, as well as European military tactics. The Sultan does not rule like a despot, and it is clear that the European system has found its way into the constitution of the Turkish Government. Who shall then believe Turkey to be an oppressor? The Indians have, therefore, no antipathy against Turkey, and do not rejoice at her adversity.

For Greece, too, we have sympathy. We are heartily grieved at her downfall. There is much in her recent history which the Indians can study with profit. We are well-wishers of both Greece and Turkey.

## II.—HOME ADMINISTRATION.

## (a).—Police.

2. The *Bankura Darpan* of the 1st July publishes a letter from Mr. H.

BANKURA DARPAN,  
July 1st, 1897.

A case of fraudulent cooly recruitment.

Corckery, Assistant Secretary to the Assam Administration, in reply to a paragraph published in that paper some time ago, regarding the fraudulent recruitment of the son of one Subal Sonthal of the Hansa Pathra, in the Bankura district. The editor is requested to give the name of the young man recruited and of the garden in Cachar to which he has been sent. The editor writes that the name of the young Sonthal is Kusal, but the name of the garden to which he has been sent has not yet been ascertained. His parents are so poor that they cannot even pay for the court-fee stamp which is required in filing a case. They have not also the time to attend court and conduct the prosecution.

3. The *Samay* of the 2nd July gives a Bengali translation of the Poona circular, and writes as follows:—

SAMAY,  
July 2nd, 1897.

The Poona circular and the Anglo-Indian interpretation of the Poona tragedy.

The motive of the writer of the circular may be good, but he must, without doubt, be a fool. We are almost led to think that the circular is the making of an emissary of a foreign enemy or of a raw, inexperienced school-boy. Is it not madness to hope that the European Powers will come forward to redress the grievances of the Indian people—the European Powers, that is, who were not moved by the atrocities committed by the Musalmans upon their Christian subjects, and who cast angry glances upon poor Greece because, depending upon the co-operation of other Powers, she came forward to defend the poor Christians in the Turkish Empire? Moreover, the British Government in India is the best possible Government on the earth's surface. There are grievances under this Government, but these grievances are few and far between compared with what people under other Governments have to suffer. No sane man can be expected to rise against such a Government.

Of native-haters there are many in this country, and they are not prepared to let the opportunity pass for venting their spleen upon the poor natives. They are now dilating upon the Poona tragedy, and are trying to prejudice the English public against the natives of India. The English public, at so much distance from India, is most likely to be misled by the malicious exaggerations of the native-haters, and will probably think that there is not on the face of the earth a race more treacherous than the natives of India, who, mealy-mouthed as they are, are seditious at heart and may any day rise against their rulers.

It does not certainly bode good to the Government if the Poona Brahmans are really as treacherous and seditious as they are represented by the *Pioneer* to be. But has the *Pioneer* ever tried to examine the hearts of the Poona Brahmans? It is well known that even plain-speaking loyal subjects are often mistaken by the Government for seditious traitors. The late Editor of the *Hindoo Patriot* was once placed in a false predicament and had to give an explanation.



His explanation was as follows:—It will be a hopeless policy to accuse the Indians of sedition whenever they point out the failings and shortcomings of the European officials. To criticise the conduct of an individual European official is not to condemn the British Government or to fall foul of the whole British nation. The object of such criticism or condemnation is that it will draw the attention of the higher authorities and induce them to check and correct their subordinates. In the eye of the English administration there is no difference between a Lieutenant-Governor and an ordinary officer, and even the Queen is not allowed to commit a mistake with impunity. It is this impartiality and fairness of the British administration that have won the attachment and loyalty of the Indian people. It is no disloyalty to criticise or condemn the conduct of an individual official. It would be disloyalty only when people would suspect that the Government was too corrupt and highhanded to punish or check its erring servants. This explanation satisfied the Lieutenant-Governor, and he honoured this shrewd Indian by appointing him a Member of the Legislative Council. There are Englishmen in this country who smell sedition in anything and everything done by natives. Even the small tree-smearing incident threw them into a panic. They smell mutiny in everything.

The plague measures of the Government offended the Hindus and Musalmans, and it is quite possible that one of the offended desperadoes committed the atrocity at Poona. At any rate, it is too hasty to smell a conspiracy and suspect every Indian to be seditious. The policy of calling the Indian people seditious in season and out of season is a policy which is most likely to lead to undesirable consequences.

4. The *Hitavadi* of the 2nd July writes as follows:—

HITAVADI,  
July 2nd, 1897.

The Poona tragedy, There is a great excitement in England over the Poona tragedy and the alleged discovery in that town of a seditious manifesto, and the *Globe* and the *Pall Mall Gazette* call for a gagging of the native press, which is supposed to have brought about this mischief by its writings.

There is not a particle of truth in the statement that the Mahratta papers are instigating the people to rebellion. No newspaper has ever prayed for the subversion of British rule, nor ever will do so. But if it is an offence to find fault with the proceedings of the plague inspectors and to proclaim their indiscretion, then those newspapers are certainly guilty. We for ourselves can never look upon it as an offence; we regard it rather as a duty which it behoved the Native Press to discharge. If strong language has been used in criticising the acts of the inspectors, it is only a sign of excitement, and not of sedition.

No one can say that the alleged treasonable manifesto has been anywhere published. We do not know whether the alleged manifesto is a creation of the malice of some native-hater or of the distempered fancy of some lunatic. Sure we are, however, that it is not the Native Press but the officials themselves who are responsible for this mad document if it is genuine. The Indians are loyal by nature, and if any Indian has forgotten his innate loyalty, he is certainly driven mad by oppression.

The Native Press would no doubt have been praised if it had concealed the public discontent and praised the plague policy of Government. But may that press never be tempted to obtain praise by concealing the truth, and may it ever have the courage to tell the truth in the interests of the Government and the people!

As a matter of fact, Government was quite panic-struck at the appearance of the plague, and its indiscreet plague policy is responsible for the tragedy that has taken place at Poona. The Native Press has rather checked than fomented the excitement in the public mind.

Let the foolish or fanatical persons who are concerned in the tragedy be exemplarily punished; but let the innocent, at the same time, be left unmolested by all means.

An English paper has tried to connect the Poona tragedy with the *metas* and the sudden revival of Sivaji-worship. But any attempt to establish such a connection is really absurd. Sivaji-worship is no new thing. We found it two years ago at Poona. When that worship was inaugurated, people had not so much as heard of the bubonic plague.



It is ridiculous to call this tragedy a prelude to rebellion. If, with a view to check the plague, officials had not acted haughtily and held out threats, the tragedy would never have occurred. Indeed, the alarm of the people and the indiscretion of certain officers are the things responsible for this sad occurrence.

5. The same paper has the following:—

The assault on Bhajanlal.

One Bhajanlal Luiya made a fortune by trading in kerosine oil, and thereby incurred the displeasure of rival traders. Some false cases were at first brought against him with a view to harass him; but these having been dismissed, his enemies went the length of seeking his life. *Gundas* began to dog his steps stealthily, knife in hand. The Burrabazar police was informed of this, but, strange to say, made no enquiry whatever into the matter. When at last his enemies began to publicly plan his assassination, Bhajanlal resolved to remove to Rajputana for a time. On reaching Benares he learned that *gundas* had been sent from Calcutta to assassinate him. He therefore went to Mirzapur, but on reaching the railway station found three *badmashes* dogging his steps with knife and club. When chased, two of the latter ran away, but the third was caught. This man said that he had not come to murder Bhajanlal, but to point him out to the other two who had been sent on that errand, and then divulged the names of all those who had been employed to assassinate Bhajanlal. Alarmed for his life, Bhajanlal did not return to Benares where his presence was required on special business, but went to Lakshmiserai from whence he wired to the Lieutenant-Governor detailing the above circumstances. In reply, Bhajanlal was referred to the Police Superintendent of Howrah and to the Police Commissioner of Calcutta. Two telegrams were sent to the latter, but no reply was received. The former, however, on receiving a telegram, afforded him police protection. On his return to Calcutta, on the 2nd November last, Bhajanlal applied to the Commissioner of the Calcutta Police through Mr. Manuel for an enquiry and for protection, but to no purpose. On the 6th November he applied to the Presidency Magistrate who held out hopes of a police investigation.

Bhajanlal who thus sought the protection of the authorities in vain, has at last fallen a victim to the wrath of his enemies: on the 18th June he was assaulted by several *gundas* in Calcutta and sustained severe injuries.

Bhajanlal must consider himself fortunate that he has not lost his life. But is no one responsible for the injuries he has sustained? What oppression is impossible in this country if a man can be thus assaulted in the metropolis itself after public preparations for it for many months? What worse thing could have taken place in the country of the *Mags* (Burmese), which is proverbial for its lawlessness? Is there no one to check the wicked? If a man must suffer in this way in the metropolis itself after repeated prayers to the authorities for protection, the prestige of the English Government will soon be gone.

Mr. Stevens is requested to attend to this matter.

6. Referring to the quartering of a punitive police at Poona, the *Sanjivani* of the 3rd July asks the Government to consider one thing before punishing the Poona people.

The Poona tragedy.

It should inquire whether the deaths of Lieutenant Ayerst and the injuries of Mr. Rand were not due to stray bombs or rockets, which were flying about in the air at that time. No bullet has yet been extracted from the body of either persons, and this goes far to strengthen the doubt as to whether there was any foul play at all in the matter. If any murder has been really committed, severely punish the murderers; but it should be first ascertained whether any murder has been really committed.

7. The same paper has the following on the Calcutta riots:—

The Calcutta riots.

Calcutta escaped unhurt even during the Sepoy mutiny. But what did not take place during the mutiny took place during the recent Calcutta riots. Calcutta never before witnessed such a reign of terror, such daring atrocities committed by the mob, such a parade of the police and the military. For three or four hours there was anarchy in a portion of Calcutta, and the *gundas* and *badmashes* had their own way in assaulting and mercilessly ill-treating European ladies and gentlemen. There was no constable at the time at College Square. Here and in the

HITAVADI,  
July 2nd, 1897.

SANJIVANI,  
July 3rd, 1897.

SANJIVANI,



neighbourhood Europeans were brutally ill-treated. Four Missionaries and a European Superintendent of the Calcutta Tramways Company were roughly handled and mercilessly thrashed. Tramcars and carriages were stoned and wrecked. There was none to check the misrule and protect the innocent Europeans passing by the road. From 6 P.M. to 9 P.M., Chitpore Road, College Street, Cornwallis Street and Circular Road were virtually at the mercy of the rioters. There was no constable in those streets, and all the constables that could be spared were placed in the thanas lest they in their isolation in the streets should be killed by the mob. The whole town was unprotected.

Rai Jogendra Chandra Mitra Bahadur and Rai Srinath Pal Bahadur acted with great pluck and perseverance in these riots. Mr. James, the new Police Commissioner, acted with great tact and coolness. His conduct on the occasion was extremely praiseworthy.

MIHIR-O-SUDHAKAR,  
July 3rd, 1897.

8. The *Mihir-o-Sudhakar* of the 3rd July has the following:—

The Calcutta riots.

When we were expecting to hold rejoicings in honour of Her Majesty's Diamond Jubilee, we had to fill our columns with reports of the havoc caused by the earthquake, and with the unpleasant news of the Poona tragedy and the Tochi valley affair. In spite of that, however, we celebrated the Jubilee and were about to take a review of the changes for good and for evil India had undergone during the sixty years of Her Majesty's reign, when we find ourselves obliged to take up our pen to give a report of a serious riot between the Musalmans of Calcutta and the police. Alas, what more is in store for us! It is impossible to understand the meaning of these pranks of Satan when the Indians are already on the road to ruin from the effects of famine, plague and earthquake. Who can say why the starving, houseless and disease-stricken Indians have taken it into their heads to rush headlong into total destruction? May God save this doomed Indian people.

MIHIR-O-SUDHAKAR,

9. A correspondent of the same paper complains that one Basanta Kumar

Oppression of Musalmans in  
the Jessore district.

Datta, a Hindu resident of Bakra in the Jessore district, commits severe oppressions on the Musalmans of the place with the help of the police. The man brought false charges of dacoity against the Musalmans, and harassed them with the help of the police. The innocent Musalmans had no alternative but to gratify him and the police with money. The names of the men who were thus oppressed are Hafir Mandal, Himu Mandal, Jinitulla Mandal, Jarif Mandal, Ebrahim Mandal, Pachu Mandal, Ajar Mandal, Najim and Tachher Khalasi. Charges of bad livelihood are now pending against some Musalmans.

Another correspondent of the same paper complains that the manager of Babu Sisir Kumar Ghosh, formerly editor of the *Amrita Bazar Patrika*, is committing severe oppressions on the Babu's Musalman raiyats residing in his own village in the Magura subdivision of the Jessore district. The fault of the Musalmans was that they secretly brought beef from a distant village on the occasion of the late *Bagr-id* and ate it. The oppressions at last rose to such a pitch that the Musalmans were obliged to lodge a complaint before the Magistrate. But their witnesses are being threatened with the Babu's vengeance. About two years ago Sisir Babu's *naiib* was fined Rs. 25 for committing oppressions on one Janir Fakir of Srirampur, who had eaten beef within the Babu's zamindari. The Babus can sit in the Congress side by side with beef-eaters like Tyabji and Sayani, and they have no objection to shaking hands with beef-eating Englishmen; but they cannot tolerate that beef-eating Musalmans should dwell within their zamindaris. If the Government has really made over the administration to the Hindus, it should publicly proclaim the fact.

SARASWAT PATRA,  
July 3rd, 1897.

10. The *Saraswat Patra* of the 3rd July asks the Dacca authorities to

Hackney-carriage strike in  
Dacca town.

enquire into the grievances of the hackney carriage drivers of that town which have led them to strike work. The drivers complain that the police unnecessarily harass them on small pretexts. But instead of striking work and inconveniencing the public, the drivers would have done better to get a redress of their grievances by representing them to the authorities. This strike shows that the Musalmans of Dacca are capable of united action in a common cause.

BANGAVASI,  
July 3rd, 1897.

11. The *Bangavasi* of the 3rd July has the following on the Poona

The Poona tragedy.

tragedy:— The leading plague officers at Poona have received anonymous letters threatening them with assassination in the event of



their not giving up plague inspection. Both Dr. Barry and Dr. Lewis have received threatening letters, and the walls have been pasted with placards, in which the British administration in India is condemned and the European nations are called upon to take up arms for the Indian people. We have received a copy of this placard, but we do not like to soil these columns by publishing it. It is a sin even to speak of sedition. We earnestly pray that the offenders be arrested and punished and the panic allayed. The news of the tragedy has taken every loyal Indian by surprise, and he is cast down with grief.

What has been done cannot be undone. The authorities are making a searching inquiry into the matter, and leaving no stone unturned to trace the offender. In the meantime, however, some busybodies are trying to shift the offence on to the shoulders of other people and introduce a reign of terror in the country.

Some Englishmen have been murdered, and the murders must be avenged. Even innocent people will have to suffer. But Masters, you know our condition well. Full one hundred years' rule has made you well acquainted with us. Let not your measures of revenge be so oppressive as to offend and terrify your loyal and law-abiding subjects. Rulers of a vast empire, we are but atoms in comparison with you. It is too much to expect that our humble prayer will reach your ears. But let us hope that the innocent will be spared.

12. Referring to the speech of the Collector of Poona on the late murders in that town, the same paper observes that

Mr. Lamb's speech.

Mr. Lamb has said nothing unreasonable. He is right in thinking that there is a conspiracy at the bottom of these murders. Such a daring offence cannot but be the outcome of a conspiracy. It is not, however, an easy matter for the public to trace or detect the offenders—the offenders, that is, who had the hardihood to murder two leading European officials. Is it not a sign of weakness on the part of the authorities to hold weak and inoffensive people responsible for the offence? There are assassins and murderers in every country. The Queen was thrice fired at by persons who were afterwards declared to be insane. Two Presidents of the United States were murdered. So was also President Carnot of the French Republic. Lord Mayo was killed by an assassin, but the murderer was publicly tried and hanged. His body-guard were about to do the cowardly assassin to death, but they were held back in order that the dignity of the law might be maintained. The English Government is always forgiving, is always just. Its fair fame has never been allowed to be tarnished by revenge. It is to be hoped that the Government will put forth only so much strength as will be necessary to punish the offenders and keep the turbulent in check. Let not the Government forget that forbearance is the best proof of strength.

13. The same paper has the following on the Calcutta riots:—

The Calcutta riots.

Brother Musalmans, forbear. It is not right or proper that subjects should try conclusions with their rulers. If you have any grievance, lay it calmly and submissively before the Government. Let not the earth be deluged with blood; do not introduce a reign of terror and anarchy in the country. Forbear by all means, and God will forgive you.

14. The *Dacca Prakash* of the 4th July has the following:—

The Poona Circular.

What we have repeatedly pointed out is about to happen. Men who have lost their religious faith through the influence of western education are now openly publishing notices like the Poona circular and coming forward to destroy British rulers. That this would be the result of the extreme partiality of the authorities for English education, for the Christian religion and for western manners has been stated by us more than once. A hankering after western education, coupled with the dissemination of Christian doctrines, is leading the stupid people of India to adopt atheistic principles. That the British empire has not yet been brought into danger by these men is only because their number is still small. But their power is increasing, and the Poona circular shows that they are already able to annoy Government. The circular clearly shows that its author has received a western education, and is quite ignorant of the Hindu religion which enjoins the worship of the ruler as the worship of the man in whom dwell all the gods,

BANGAVASI,  
July 3rd, 1897.

BANGAVASI.

DACCA PRAKASH,  
July 4th, 1897.



and instructs its followers to accept every oppression as sent by the gods. A Hindu who knows his religion can never issue a circular like the one in question.

DACCA PRAKASH,  
July 4th, 1897.

15. A correspondent of the same paper complains of the neglect of duty by chaukidars in Nawabganj in the Dacca district. Several representations have been made to the authorities, but without effect. Petty thefts are frequently occurring in the village.

HUBLUL MATEEN,  
July 5th, 1897.

16. In reference to the Talla riot, the *Hublul Mateen* of the 5th July says that the cry of *Kali mai ki jai* on the part of the Hindu constables when attacking the Musalman fanatics served only to infuriate the latter all the more, and they, therefore, fought with redoubled energy. The steps adopted to check the riot show that Mr. James is not competent for the post of Commissioner of the Calcutta Police. A few respectable Muhammadans could have executed the decree in respect of the disputed land more easily than Mr. James. The Calcutta Police should settle the affair with the help of respectable Muhammadans. The Police acted lawfully when it helped in demolishing the mosque in obedience to the Civil Court decree. But no one will deny that it acted arbitrarily when it actually demolished the reconstructed mosque without the permission of the High Court.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 6th, 1897.

17. The *Dainik-o-Samachar Chandrika* of the 6th July has the following:—  
The plague has created all this difficulty. It is the plague that is responsible for murder and the desire to murder. It is not, therefore, clear how the Anglo-Indian newspapers, or the Collector of Poona, can speak of the Poona tragedy as possessing a political significance. Admitted that the measures adopted for the suppression of the plague were protested against in the newspapers. But such protests are often made. Strong protests were made when processions were disallowed on the occasion of Hindu-Musalman riots. There was no talk of politics then, why should politics be drawn into the controversy now? It is enough that there has occurred such a calamity. Why do you needlessly aggravate it? Is it because this is a capital opportunity for rendering the Welby Commission infructuous? Where is the country which has not its black sheep? Are there no anarchists in England? No Fenians in Ireland? It is the wicked alone that ought to be punished. Why are the good being punished with the bad? The cost of the punitive police quartered on Poona is to be levied from all the inhabitants. The whole city will be made to suffer for the guilt of a few. A measure like this can be adopted only in India. And the Indians have not even the right to protest. The cry of a Press Act has been raised, and there is a talk of muzzling the vernacular papers not only of Poona but of all India. Even the papers that are conducted in English by the natives are proposed to be brought under the purview of the Act. The Anglo-Indian papers are quite jubilant. If a Press Act is passed, the native newspapers will rather shut up shop than give bail bonds, and the prospect has greatly pleased the Anglo-Indian journals, which hope to enjoy a monopoly of subscribers. Well, the occurrence of a plague makes dogs and jackals jubilant. But so much joy and exultation is not good, and is very likely to be followed by disappointment. But will Government readily revive the Press Act? Even if it is revived, what is there to show that all the vernacular newspapers will be discontinued? They will at the utmost eschew politics and cease discussing public measures. Government for its own good gave liberty to the newspaper press; and if it is taken away, it is the foreign Government that will suffer the most. It will be extremely unstatesmanlike to pass a Press Act. Even during the sepoy mutiny Lord Canning was not ready to muzzle the press. It was not found necessary to take away the liberty of the newspapers owing to the occurrence of one or two murders, one or two riots or lawless acts committed by a few *gundas*. The remedy must be suited to the disease, and not such as would aggravate it. They are not statesmen who are upset by small difficulties. The Governor of Bombay and his advisers should act with caution and coolness. The Viceroy and his Councillors should not allow themselves to be unduly agitated. Let the Poona murderers be traced and brought to justice, and all India will be pleased. But the gods will be angry if the whole country is punished for the faults of a few. The wise words of



the Bishop of Bombay seem to have been lost upon the authorities. They seem bent upon revenge, and desire to punish the whole Indian people. We cannot believe that the passing of a Press Act is really contemplated, for we do not think that Lord Elgin and his advisers are so wanting in foresight that they will counsel such a measure. Government will make its position uncomfortable if it encourages the Anglo-Indian papers to show their hostility to the natives. The *Simla Daily News* has published a letter from one of its Poona correspondents—an Anglo-Indian whose ravings do not deserve notice. He says that on the Jubilee day the natives of Poona placed garlands of torn shoes on the effigy of the Queen, &c. The writer of such unfounded calumny ought to have his tongue cut off. May God forgive such mendacious writers, for they do not know what they are doing.

18. The *Dainik-o-Samachar Chandrika* of the 7th July has the following:—

The responsibility for the Poona tragedy.

In the opinion of the Anglo-Indian Press the Poona Brahmans are at the root of the Poona tragedy. To support this baseless accusation the *Englishman* has gone so far as to publish a confidential letter written by a nameless Resident of a nameless Scindia. In this letter the Mahratta Brahmans are accused of infidelity, cunning and treachery. Like Macaulay's sweeping abuse of the Bengalis, this sweeping abuse of the Mahratta Brahmans is no doubt based upon a few isolated instances of native corruption. But Macaulay's condemnation was made publicly and was meant for the public, while this abuse of the Mahratta Brahmans was meant to be confidential, and the *Englishman* has no doubt made itself liable to prosecution for libelling the whole Mahratta community. But the *Englishman* is an adept in the art of apologising; and pressed hard, it never fails to retract what it says. The Poona tragedy cannot be traced to a conspiracy of the Mahratta Brahmans. The *Mahratta* of Poona observes that the drastic plague measures created great excitement among the Hindus and Musalmans, and this excitement was fanned by ignorant ruffians of whom there are a large number in every community. The house-to-house inspection conducted most uncereemoniously by raw ignorant European soldiers no doubt exasperated the people. The *Pioneer* observes, on the other hand, that there was nothing in these plague measures to offend or exasperate the people, and their excitement was solely the creation of a few lawless malcontents. It is, however, known to the Government that the plague measures did give rise to oppression and high-handedness. The *Mahratta* says that Lord Sandhurst wrote to the Secretary of State, remarking that the drastic measures were most likely to offend the public, but the latter, fearing to offend Europe, ordered the Governor to enforce them without any hesitation. So, Lord Sandhurst himself feared that his plague measures might lead to oppression and highhandedness, which actually took place and which was from time to time complained of even by the correspondents of those Anglo-Indian papers which are now loud in the defence of the plague measures and in the condemnation of the Native Press.

When the proposal of drawing a military cordon round Bombay was rejected and drastic plague measures were enforced, even the Anglo-Indian Press clearly expressed its disapprobation of the measure. It was, however, the Hindus and Musalmans, and not the Anglo-Indian community, that had to suffer most, and it is no wonder that the Hindus and Musalmans raised their voice against the measures, and loudly complained of oppression and high-handedness and of the want of official sympathy. Mr. Rand was the President of the Poona Plague Committee, and Lieutenant Lewis was his Assistant. Mr. Rand has been shot, and so also Lieutenant Ayerst who was certainly mistaken for Lieutenant Lewis. These murders are clearly due to the drastic plague measures. Why try to connect them with political agitation?

It is true that the Native Press of Poona overstepped the bounds of moderation. Trespass into their zanana breaks the hearts of Hindus and Musalmans, almost drives them mad, and takes away from them their sense of right and wrong. This was exactly the case with the Hindus and Musalmans of Poona. They lost their heads, and the native journalists could not but catch the contagion of the prevailing panic and unrest. They were placed under trying circumstances. They lost their control over their mind, and their writings were consequently bereft of coolness and moderation. Want of moderation is certainly to be condemned in a journalist. A journalist must not be carried

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 7th, 1897.



away by the prevailing current. He must act with prudence and discretion. He must try to convince, instead of condemning; he should pacify, instead of inflaming; he should judge calmly and dispassionately, instead of indulging in vituperation and denunciation. Unfortunately, however, good sense is not a cheap commodity, and it is not an easy affair to go against nature. Not the Native Press alone is guilty of letting its feeling get the better of its reason. We have not yet forgotten the reckless tone which the *Englishman* and the *Pioneer* assumed during the Ilbert Bill controversy—how they threatened Lord Ripon and Mr. Ilbert with transportation, and publicly preached insurrection. It is a pity that papers like these should fall foul of the Native Press, and call for the enactment of a Press Act. During the Ilbert Bill controversy Lord Ripon was pressed for re-enacting the Press Act, but His Lordship said that if the gag were to be applied at all, it should be applied first of all to the Anglo-Indian Press.

The strong writings of the Poona papers were no doubt provoked by the oppression and highhandedness which resulted from the enforcement of the drastic plague measures. They protested against the blind policy followed by the authorities. They protested against the highhandedness of the plague officers. They contrasted the strength of the police and the military with the weakness of the people. The officials ought to have been careful and circumspect, as the journalists ought to have been calm and moderate in their tone. They ought to have calmly and submissively laid their grievances before the authorities, and satisfied themselves with pointing out the instances of oppression and highhandedness that were brought to their notice. The Poona Native Press no doubt erred, and may have erred grievously. But is it right to accuse them of sedition when they are clearly guilty of nothing more than indiscretion and want of moderation? Condemn this indiscretion by all means, but do not find fault with the hearts of the Native journalists. The oppression and highhandedness resulting from the plague measures are alone to blame for the Poona tragedy.

There is nothing political at the root of the Poona tragedy, and the Anglo-Indian Press has no idea of the mischief it is doing by smelling sedition and disaffection in it. The *Civil and Military Gazette* alone of all the Anglo-Indian papers has shown good sense in the matter. That paper plainly observes that the perpetrators of the tragedy have not and cannot have anything to do with the press. Exactly so. The writings of the press have never been, and can never be, the cause of disaffection and excitement in this country. It is said that a fortnight before the occurrence of the painful tragedy the Governor received a letter in which Mr. Rand was threatened with assassination if he was not removed from Poona and if plague inspection was not given up. The writers of a letter like this do not certainly read newspapers.

The Native Press should act with tact and moderation at this juncture. Both the Hindu and the Musalman papers have lately shown lamentable indiscretion, impatience and want of moderation. They should be more careful in future. Not the Poona Press alone, but the whole Native Press of India should at the present juncture keep itself within the bounds of moderation. Patience and moderation alone can lead to good results. The officials, too, ought to remove the grievances of the public. There can be no manner of doubt that the plague measures are at the root of the Poona tragedy. The Collector of Poona said many things in his speech which ought not to have been said.

19. The same paper has also the following on the Calcutta riots:—

The Calcutta riots.

The Calcutta police acquitted themselves with great credit during the late Calcutta riots. They had to work hard, very hard day and night for three or four days at a stretch. The native officers vied with the European officers in putting down the disturbance. The native Superintendents, Inspectors, Sub-Inspectors, head-constables, corporals and constables, one and all gave proof of indomitable courage, tact and perseverance. In fact, the European police officers could not outdo their native compatriots in any respect. The police constables who were so long considered to be good only for show rendered a good account of themselves, and showed untiring energy and perseverance in the hour of need. The Calcutta police acted in a praiseworthy manner, and should be rewarded. The *Indian Daily News* and other Anglo-Indian papers are



unreasonably finding fault with the conduct of the Calcutta police, and have not even spared Mr. James, the new Police Commissioner. This ingratitude pains us very much. The head and front of the accusation against Mr. James is that he did not order the police to shoot at once; that he acted with patience, consideration and firmness; that he acted with the view of pacifying the mob, and not of killing them like cats and dogs. It is easy to establish order by killing a mob wholesale; but such a method of pacification is fiendish. To tell the truth, the Police Commissioner acted admirably well, and he was ably assisted by the Deputy Commissioner. Has the Editor of the *Indian Daily News* forgotten the history of the Corn-law riots in England? The recent railway strike and riots in America and the bloody riots in Australia should also draw his attention. Were bloody measures adopted to put down these disturbances?

20. The *Sulabh Dainik* of the 8th July does not see why some Musalmans are so angry with Maharaja Jotendra Mohan Tagore in connection with the Talla mosque

The Talla riot.

affair. If the Maharaja had power to alienate the piece of land in dispute, and if the Musalmans had applied to him before the riot, he would certainly have acceded to their prayer or, with his high generous instincts, he would at least have given them a suitable piece of land elsewhere. But now the question has assumed quite a different aspect. He can do nothing now without the permission of the Government. As for the Government, it cannot be blamed for taking up the quarrel. The British Government is a just, generous and conscientious Government. It took up arms against a section of its own subjects, not without cause, but in order to enforce a decree of its own Civil Court. The Musalmans acted very stupidly by engaging in a quarrel with the powerful British Government which can blow up tens of thousands of men in a moment. It is to be hoped that Haji Nur Muhammad Jackaria, Maulvi Seraj-ul-Islam and Maulvi Abdul Hamid will earn the gratitude of both the Hindu and the Musalman community by explaining the situation to their co-religionists and dissuading them from creating any further disturbance.

SULABH DAINIK,  
July 8th, 1897

(b)—Working of the Courts.

21. A correspondent of the *Charu Mihir* of the 28th June complains that in the case of Mohendra Mestari *versus* Sarat Chandra Sarkar and others, in which the accused were charged under sections 342 and 384 of the Indian Penal Code, though the accused applied to the Deputy Magistrate of Kishorganj in the Mymensingh district for a postponement in order to enable them to move the High Court for a transfer of the case, and the Deputy Magistrate was bound under the law to grant the application, he rejected it and proceeded with the case. It is needless to say that the case is not expected to be fairly tried.

CHARU MIHIR,  
June 28th, 1897.

22. The *Burdwan Sanjivani* of the 29th June says that the Subordinate Judge of Burdwan is not able to cope with the heavy pressure of work, and an additional Subordinate Judge for at least six months is badly wanted to help him in clearing the heavy file. There is at present great delay in the disposal of suits. There are suits of 1894 still pending. The present Subordinate Judge is laborious and hard-working, but it is simply impossible for one man to cope with the heavy work with which he is burdened. The District Judge is chiefly occupied with the hearing of appeals and Sessions cases, and has no time left to try original civil suits. District Judges formerly used to try important civil suits, but that is no longer the practice, and the Subordinate Judge has to try Small Cause Court suits, appeals and miscellaneous civil suits, and there is consequently delay in their disposal. Litigants are thus put to great loss and hardship. The Government derives a large revenue from the sale of court-fee stamps, and a portion of this ought to be spent in removing the inconveniences of litigants.

BURDWAN SANJIVANI,  
June 29th, 1897.

23. The *Hitavadi* of the 2nd July is sorry that Government has issued a confidential circular to Divisional Commissioners requiring them to strike the names of pleaders and mukhtars off the jury list. There will be wider room for miscarriage of justice

HITAVADI,  
July 2nd, 1897.

The jury question.



in the mufassal if members of the legal profession are not employed as jurors there. It is hoped that Government will reconsider the matter.

DACCA PRAKASH,  
July 4th, 1897.

24. A correspondent of the *Dacca Prakash* of the 4th July draws attention to the inconvenience which is caused to the people of Nawabganj in the Dacca district owing to the irregular sittings of the independent Bench at Jaykrishnapur. The Bench is composed of three gentlemen who live in three different villages; and if any one of them fails to attend at a sitting, the Court has to be closed and the cases are postponed. There would be no harm in placing the Bench in sole charge of an educated and upright man like Babu Utpalananda Basu.

(c)—Jails.

HITAVADI,  
July 2nd, 1897.

25. The *Hitavadi* of the 2nd July complains that the release of prisoners on the occasion of the Diamond Jubilee appears to have been determined by chance, rather than by any definite principle. Of prisoners convicted of the same offence, nay, concerned in the same criminal act, some have been released while others are still undergoing imprisonment. Two hundred and thirty-five prisoners in all have been released from the Presidency Jail on this great occasion, while so many as 655 were released on the occasion of the Jubilee of 1887.

HITAVADI.

Release of the editor of the  
*Hitavadi*.

26. The same paper quotes the following from the *Queen* newspaper:—

Messrs. Bannerji and Sen called on Sir Alexander, and asked of His Honour the release of Kavyabisarad as a matter of favour to them. On the eve of his departure, they added, such an act of clemency would be most gratifying to all. Sir Alexander pointed out to them the impropriety of the thing, but at last, at their repeated request, agreed to let him go, provided Mr. Mazoomdar, whose community had been traduced by the prisoner, should recommend it. Accordingly Mr. Mazoomdar, who is now at Darjeeling, was telegraphed to, and he wired his recommendation. The part that Mr. Bannerji and Mr. Sen have played in saving a man of Kavyabisarad's ability from rotting in prison for full four months more, has been quite worthy of them, and the conduct of Mr. Mazoomdar, as representing the Brahmo community, has been as well most dignified. Justice, to be distinguished from vengeance, should be tempered with mercy. Brahmos have shown, in giving their assent through their leader to the release of the editor of the *Hitavadi*, that they are as capable of forgiving their persecutors as of bringing them to justice.

The writer observes as follows:—

There is not a particle of truth in all this. When Babus Narendranath Sen and Surendranath Banerji prayed the Lieutenant-Governor for our release, His Honour explicitly said:—"I do not choose to stand in his way." His Honour never telegraphed to Babu Pratap Chandra Mazoomdar. We are compelled to contradict the statements of the *Queen* newspaper because rumour makes us indebted to various persons for our release. Those who say that we were at first granted only a reduction of sentence by 15 days are either mistaken or have lied.

SAMAY,  
July 2nd, 1897.

27. A correspondent of the *Samay* of the 2nd July has the following on the release of the editor of the *Hitavadi*:—

Mr. Bolton, Chief Secretary to the Bengal Government, penned through the name of the editor of the *Hitavadi* in the list of prisoners recommended to the Government for release. Mr. Bolton said that a man who had libelled a lady could not be released on the occasion of the celebration of the sixtieth year of the reign of a female sovereign. Upon this Babu Surendranath Banerjee and Narendranath Sen importuned the Lieutenant-Governor for Kavyabisarad's release. His Honour at first observed that their request was unreasonable, but at last yielded so far as to promise to release the prisoner on the condition that Babu Pratap Chandra Mazoomdar, a leading member of the Brahmo Samaj, had no objection to his release. Babu Pratap Chandra was telegraphed to, and he gave his consent. It is thus quite clear that the editor of the *Hitavadi* owes his release to the forbearance and forgiveness of



a Brahmo, but it is a pity that he does not express his gratitude to the Brahmos for this generous service.

(e)—*Local-Self Government and Municipal Administration.*

28. The *Murshidabad Hitaishi* of the 30th June deprecates the action of the Berhampore Municipality in pressing the rate-payers for the payment of taxes in a calamitous time like the present when everybody has suffered more or less severely from the earthquake. Instead of issuing warrants against the defaulting rate-payers, the municipality should raise a loan of a few thousand rupees to meet current expenditure.

MURSHIDABAD  
HITAISHI,  
June 30th, 1897.

(f)—*Questions affecting the land.*

29. The *Sahachar* of the 30th June considers it Assam's great good fortune that its new Chief Commissioner has directed his attention to the question of the development of the agricultural resources of the province. The difficulties in the way of the execution of his scheme are difficulties connected with the question of labour and funds. It would not be easy to induce Bihari labourers to emigrate to Assam so long as the scourge of black fever does not leave that place. The removal of this difficulty must rest with Government acting through its medical officers. As regards the money that will be required for the purpose, the best thing that can be done is to offer special inducements to wealthy men in the country to apply their resources to this work. And the greatest of such inducements would be a permanent settlement of waste lands of the nature explained by the Maharaja of Darbhanga in the Supreme Legislative Council. It is not known why Mr. Cotton did not refer to the Maharaja's proposal when writing to the Chamber of Commerce on the subject. It is to be earnestly hoped that a sincere friend of the people as he is, Mr. Cotton will accept the Maharaja's reasonable suggestion and make a permanent settlement of the revenue in respect of all waste land in Assam with rich zamindars. If this suggestion is not accepted, none of the privileges and facilities promised or proposed will in any degree further Mr. Cotton's scheme.

SAHACHAR,  
June 30th, 1897.

(g)—*Railways and communications, including canals and irrigation.*

30. The *Hitavadi* of the 2nd July says that the collision which lately took place at the Agarpura station on the Eastern Bengal State Railway between a slip carriage which got detached and the train which was dragging it should open the eyes of the railway authorities to the danger of the slip carriage system. All the passengers in the slip carriage sustained more or less severe injuries. The slip carriage system is maintained for the benefit of certain European passengers, but it is not proper to imperil the lives of numerous natives for their benefit. It is hoped that the slip carriage system will be abolished.

HITAISHI,  
July 2nd, 1897.

31. A correspondent of the *Sanjivani* of the 3rd July complains that on the 14th June last he was travelling with his family by the Loop Mail. As the train reached the Sainthia station, a European who was standing on the platform opened a conversation with a low class native girl of fourteen and began to carry on a flirtation with her. He went so far as to touch her breasts and cheeks. This improper conduct threw the other female passengers, many of whom were Hindu ladies, into a panic. A railway constable, a passenger and the station-master warned the European, but he did not mind the warning. The train at last left the station to the great relief of the female passengers. The European was afterwards ascertained to be a driver of the name of Jones.

SANJIVANI  
July 3rd, 1897.

The editor makes the following comments on the above:—

Railway travelling is no longer safe for female passengers. Not one or two, but quite a crop of such cases have taken place within a year. The offenders in a few cases have been punished, but in vain. The evil will not be removed so long as the Railway Company retains characterless Europeans in its service. It is to be hoped that in this case the Railway authorities will adequately punish the offender. Such offenders, however, are never adequately



punished, and offences like this will not cease to be committed so long as the Indians do not learn to defend their dignity and self-respect.

### III.—LEGISLATIVE.

**SAMAY,**  
July 2nd, 1897.

32. The *Samay* of the 2nd July is satisfied with Babu Kali Charan Banerji's election for nomination to the Bengal Legislative Council. Kali Babu is well-qualified for the post, and his election is approved by the public.

**SANJIVANI,**  
July 3rd, 1897.

33. The *Sanjivani* of the 3rd July understands that the Lieutenant-Governor will take up the amendment of the Calcutta Municipal Act as soon as he comes back to India. It is said that Mr. Risley will be deputed to Bombay to study the municipal administration of that town. It is not yet known how the Lieutenant-Governor means to proceed in the matter. It is to be hoped, however, that Sir Alexander Mackenzie, who drafted Lord Ripon's Local Self-Government Resolution, will not lay the axe at the root of that liberal measure.

### IV.—NATIVE STATES.

**DACCA PRAKASH,**  
July 4th, 1897.

34. The *Dacca Prakash* of the 4th July has heard various charges against the present Maharaja of Tippera. Of these the principal are—

(1) That in violation of his late father's injunctions, he intends to appoint his own minor son, instead of his younger brother, the Bara Thakur, to the Jubrajship.

(2) That immediately after his accession to the throne he deprived the Bara Thakur of the State powers which had been vested in him, with the British Government's permission, during the life-time of the late Maharaja.

(3) That he has lately confiscated the taluks belonging to the dowager Maharani and to the Bara Thakur and other sons of the late Maharaja.

The delay in filling up the Jubrajship is very suspicious, and lends colour to the first charge. To disregard the Bara Thakur's claim to the office will not only be a violation of the late Maharaja's wish, but will probably be the signal for the destruction of the Tippera Raj family. The Bara Thakur is the eldest son of the legitimate wife and principal *Rani* of the late Maharaja. Samarendra Chandra's abilities, moreover, are well known to the public and the Government. Government has always recognised him as one of the future heirs to the throne. Neither the public nor the Government will, therefore, remain idly looking on while the Jubrajship is being taken away from him.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**CHARU MIHIR,**  
June 28th, 1897.

35. The *Charu Mihir* of the 28th June says that crops in the Sherpur pargana and in the northern and eastern parts of the Mymensingh district have been damaged by the sand which issued out of the earth during the late earthquake. Jute and *aus* will therefore give no help. Coarse rice is selling at Rs. 4-12 to Rs. 6 a maund.

The Magistrate, however, is not idle. He has obtained through the Divisional Commissioner five thousand rupees from the Calcutta Committee of the Famine Relief Fund, and has applied to Government for a lakh more. Two thousand rupees has already been sent to Tangail on the requisition of the Subdivisional Officer. The small amount in the hands of the District Relief Committee will not be enough. The earthquake has aggravated the situation. And as Government has been as much embarrassed as private people by this calamity, nothing but a grant by Parliament will enable Bengal to tide over its present difficulty.

**MURSHIDABAD  
HITAISHI,**  
June 30th, 1897.

36. The *Murshidabad Hitaishi* of the 30th June says that, as was expected, the two deaths in Sarmastipur within the jurisdiction of the Bharatpur thana in the Murshidabad district, have been attributed to disease (see Report on Native Papers for 12th June, paragraph 24). The Magistrate ought to have enquired into the matter in person. If it be true that the deaths were due to



disease and not to starvation, then steps should be taken to punish the man who gave the false information. False information of this nature is calculated to seriously alarm the public.

37. The *Bankura Darpan* of the 1st July publishes letters from correspondents, complaining of the conduct of panchayets entrusted with the distribution of famine relief in the Bankura district. One of these correspondents complains that the panchayets have secured relief for their friends, servants and concubines, while hungry and really distressed people have failed to get any relief. Many panchayets are also in the habit of misappropriating the relief granted to famine-stricken people, and in most cases of levying blackmail from those to whom they distribute relief. The consequence is that while hundreds of rupees are being spent to relieve the prevailing distress, very few of the distressed people have been relieved, and scores of famished people are resorting to the relief office. A panchayet of Deshma has been punished for misappropriating relief money, but his brother panchayets have not yet come to their senses.

BANKURA DARPAN,  
July 1st, 1897.

Distressed people in the Bankura district.

38. A correspondent of the same paper writes that the following people are in great distress in the Bankura district:—

BANKURA DARPAN.

- (1) *The Chhatris of Danga*.—They were granted small takavi loans which have been all spent in buying seed and cattle. They are now on the verge of starvation.
- (2) *Bhagabati and Putu*.—Two helpless and hungry widows without means. The Circle Officer recommended in their favour, but not even his recommendation has stood them in good stead.
- (3) *Sukhi Goalini of Gorhumara*.—In a hopeless and helpless condition.
- (4) *Ganga Rai and Dayal Rai, family of 20*.—In great distress.
- (5) *Hari Singh, Syam Patir and Bhawani Rai, of Marhwa*.—In great distress. Iswari Bamini of the same place no better off.
- (6) *Kunja Singh of Bhairabpur*.—On the verge of starvation.

39. A correspondent of the *Samay* of the 2nd July complains that the recent earthquake has done great damage to property in Dhoradaha in the Nadia district. The sufferers from earthquake will not be able to rebuild their houses without the help of Government.

SAMAY,  
July 2nd, 1897.

Government's help to sufferers from the earthquake.

40. The *Sanjay* of the 2nd July complains that the authorities have abandoned the idea of giving away thirteen thousand rupees as takavi loans to the famine-stricken people of Faridpur. Has the proposal been given up in the belief that loans are no more required, because the sowing season is over? The poor raiyats had to sell or pawn even their domestic utensils to buy seeds, and are over head and ears in debt. The granting of takavi loans at this time will be a great relief to them.

SANJAY,  
July 2nd, 1897.

41. The *Hitavadi* of the 2nd July says:—

Distress in the Krishnagar thana.

Government should no longer remain indifferent to the distress in the Krishnagar thana. The Magistrate of Nadia does not appear to be doing his duty in the distress. A correspondent relates that several distressed residents of villages near Krishnagar went to the Magistrate's cutcherry accompanied by their zamindar to ask for relief, but the Magistrate instead of hearing them sent them away with threats.

HITAVADI,  
July 2nd, 1897.

42. The *Mihir o-Sudhakar* of the 3rd July hopes that the Lieutenant-Governor will make some arrangement for the granting of agricultural loans to the people of certain districts of East Bengal, who have no seed grains to sow. Khulna is one of such districts.

MIHIR-O-SUDHAKAR,  
July 3rd, 1897.

Agricultural loans needed in certain districts.

43. The *Bangavasi* of the 3rd July thanks the Officiating Lieutenant-Governor for taking the trouble of going out touring in the mufassal in this rainy season, with the view of seeing things with his own eyes. The Lieutenant-Governor's tour, however, means no inconsiderable expense to the people, who will not fail,

BANGAVASI,  
July 3rd, 1897.

The Lieutenant-Governor's tour.



even at this time of distress, to give him a right royal welcome. Nothing could be more desirable than to give an ovation to a ruler and show him marks of loyalty; but expensive demonstrations of loyalty will, at the present moment, ruin the poor mufassal people. Mr. Stevens is a kind-hearted Christian, and it is to be hoped that he will not allow any unnecessary expenditure to be incurred. Let not our loyalty be subjected to a fiery trial at this time of famine and scarcity.

SANJIVANI,  
July 3rd, 1897.

44. The *Sanjivani* of the 3rd July complains of the prevalence of distress in the Sonthal Parganas district. An inquiry is being made into the deaths from starvation noticed in a previous issue of the paper (see Report on Native Papers for 3rd July, paragraph 34). If this inquiry had been made a little earlier, Hati Hajra and Lalit Meshura would not have died. The authorities ought to make a private inquiry into the cause of these deaths.

Cholera is raging in the affected parts of the district. Famished people are being forced to eat unhealthy and indigestible food which brings on cholera and diarrhoea. About fourteen annas of the famine-stricken people are receiving no relief, and are in a helpless condition. *Mahua*, which is a cheap article of food, has become dear, and is selling at Rs. 2 per maund. The *mahua* is an oily fruit, and is a purgative. The eating of this fruit is at the root of the prevalence of cholera.

DACCA PRAKASH,  
July 4th, 1897.

45. A correspondent of the *Dacca Prakash* of the 4th July reports severe scarcity in Nawabganj in the Dacca district, the middle class people being in a very critical condition. Many *muchs* are getting a meal at intervals of two to three days.

BANKURA HITAIISHI,  
July 5th, 1897.

46. The *Bankura Hitaishi* of the 5th July complains that the following distressed people in Bankura town are in great distress within the jurisdiction of the Bankura Municipality:—

- (1) Chinti Muchini.—Weak and worn out.
- (2) Anjana Muchini.—A widow without children.
- (3) Gurabini Muchini, Dwip Muchini, Sehagi Muchini and Sibi Chushani.

BANKURA HITAIISHI

47. A correspondent of the same paper complains of the prevalence of distress in the village of Kalikapur within the Gangajalghati thana of the Bankura district. Relief is being distributed among the people of many villages in the same thana, and it is strange that it is not granted to the people of other villages. Business is slow in many coal-mines, and labourers are out of employment. The following people are in great distress in the same village:—

- (1) Ramdhan Gop.—Old and blind.
- (2) Mukta Surhini.—Poor and helpless.
- (3) Ladoi Bauri.—Diseased and infirm.
- (4) Sibui Bauri and his wife.—Starving.

DAINIK-O-SAMACHAR,  
CHANDRIKA,  
July 6th, 1897.

48. The *Dainik-o-Samachar Chandrika* of the 6th July complains of the prevalence of distress in almost all the districts of Bengal. Distress still prevails in the Nadia district, and the Krishnagar people have been disappointed because the Officiating Lieutenant-Governor did not pay a visit to that town. Mr. Stevens assured the Khulna people that the late rains would better their prospects. The *aus* crop, however, has not been satisfactory, and has yet to be reaped. The *aman* crop is not to be expected before December. It is also said that the *aus* crop may run the risk of being destroyed by insects. In the Satkhira subdivision of the Khulna district the raiyats had not even the seed to sow. The state of things in Jessore is no better.

#### VI.—MISCELLANEOUS.

CHARU MIHIR,  
June 28th, 1897.

49. The *Charu Mihir* of the 28th June has the following:—  
It has been no proof of the Indian's loyalty that he has rejoiced in the Jubilee in spite of severe suffering from a wide-spread famine! Not



has it been a proof of the Indian's loyalty that he kept himself quiet and collected in the plague! But has it been no proof of the Indian's loyalty that standing on the ruins wrought by a terrible earthquake he has joined actively in the Jubilee celebration? And will the English disbelieve him yet? You, Englishmen, it is not for a nation of traders like you to understand the world. There is no nation on the earth who can measure the depth of the Indian's loyalty.

50. The same paper says that Lord Elgin's Jubilee speech was nothing like what was expected of him. There was not the least touch of poetry in it, and people did not want to hear geography from him. His Excellency very rightly said that the best memorial of the Diamond Jubilee in India would be the establishment of confidence and good feelings between the rulers and the ruled. And such a memorial it would not be difficult to raise if only the officials conduct themselves with a little judgment.

CHABU MIHIB,  
June 28th, 1897.

51. The *Burdwan Sanjivani* of the 29th June complains of Lord Elgin's heartlessness. When famine was raging in the country, His Excellency telegraphed to England that there was no necessity of raising subscriptions in aid of the famine-stricken people. He also approved of Mr. Bourdillon's proposal to utilise the Famine Charitable Relief Fund in granting loans to distressed people—a proposal which was not carried out through the opposition of the President of the Relief Committee, who prevented the Government from touching the money sent by foreign countries in aid of the hungry people. The Viceroy did not also give expression to any sympathy with the sufferers from the late earthquake—so engrossed was His Excellency in enjoying himself on the heights of Simla. In his Jubilee speech Lord Elgin observed that it should be everybody's best endeavour to promote good feeling between the rulers and the ruled; but how can that be done if the rulers turn a deaf ear to the complaints of the ruled, and wilfully ignore their grievances?

BURDWAN SANJIVANI,  
June 29th, 1897.

The Diamond Jubilee.

52. The *Hindu Ranjika* of the 30th June contains a Sanskrit poem on the Jubilee.

HINDU RANJIK,  
June 30th, 1897.

53. The *Sahachar* of the 30th June has the following:—

Celebration of the Diamond Jubilee by the Indians.

People all over India forgot their calamities, and united in a hearty celebration of the Diamond Jubilee. They did not mind the effects of the plague, famine and earthquake which have inflicted such heavy loss upon their country. Jews, Christians, Hindus, Musalmans and Parsis, all prayed in one voice for Her Majesty's long life, and every church, temple, mosque, and place for fireworship resounded with her praise. The poor were fed and clothed, and medicine was distributed to the sick. The people's devotion to Empress Victoria is, indeed, so deep and sincere that it led them to forget both their personal and public calamities; and everybody celebrated the Jubilee by giving to the poor according to his power. No stronger proof than this can be adduced of the Indian people's unbounded loyalty to the Empress. It is very gratifying to the people of India that their offering of loyalty has touched the heart of their adorable sovereign, who has sent a telegram to the Viceroy expressing her appreciation of the loyalty of her Indian subjects. It is to be hoped that, after this appreciation of their loyalty by their sovereign herself, the Indian people will no longer be called seditious or disloyal by the writers in the Anglo-Indian Press.

SAHACHAR,  
June 30th, 1897.

With sincere loyalty to Her Majesty and fervent gratitude to her for her wishing well to her Indian people, the prayer should go to her to signalise the happy occasion by doing an act which will be a perpetual benefit to the people of this country. A permanent settlement of the land revenue all over the country would go a great way to prevent famine. And if Her Majesty is pleased to extend such a settlement to the whole country, India's future prosperity will be ensured.

54. The same paper contains the following observations on Lord Elgin's Jubilee speech:—

SAHACHAR.

The Viceroy's Jubilee speech.

The speech was not worthy of the Viceroy. Although His Excellency is not known to be a powerful orator, still the public expected a good deal in his speech which they have missed. Lord



Elgin does not possess the gift which was enjoyed in an eminent degree by Lord Lytton and Lord Dufferin, of charming an audience by a speech. But His Lordship had ample material at hand to make up a speech which would have satisfied the subject-people. The high position of His Excellency made it very ill-advised of him to fill the greater portion of his speech with a boast of the prowess of the British Lion and of the extension of British territory in India. A speech like this would have done best for a disloyal people. The boast of prowess and prosperity secures nothing from a people already so deeply, ardently and inherently loyal as to regard the sovereign as the very Godhead. His Excellency's reference to the extension of commerce was also not quite fortunate. British commerce has benefited Englishmen more than Indians. There should have been more such topics as the postal system of India introduced into this Jubilee speech. The postal system is one of the real blessings Indians enjoy under English rule. The concluding remarks of His Excellency deserve to be preserved in letters of gold. It is to be hoped that the English officials will henceforward act up to His Excellency's advice. It is they that can give effect to that advice more easily than the ruled, the Viceroy leading the way. The country would also have liked to see in the speech some forecast of the benefits which India might expect from the British Government.

SAHACHAR,  
June 30th, 1897.

55. The same paper regards the Jubilee list of honours with disappointment. As usual, the lion's share of these honours has gone to the big officials, and a small residue has been distributed among the natives. The Maharaja of Darbhanga certainly deserved to be admitted to the Order of the Star of India. Mr. Bhowmagree has been knighted, but Mr. Naoroji, who is the first native who ought to have got a title, has received no decoration. Dr. Mohendra Lal Sircar, Mr. W. C. Banerji, Dr. Rash Behari Ghose, Babu Mohini Mohan Rai and Babu Surendranath Banerji are all natives who eminently deserve to be honoured, but whom Government has not yet seen fit to honour.

MURSHIDABAD  
HITAVADI,  
June 33th, 1897.

56. The *Murshidabad Hitaishi* of the 30th June expresses satisfaction at the decoration of Raja Ranjit Singh of Nashipur, in the Murshidabad district, with the title of Raja Bahadur. The Raja is descended from a family which always received honours at Government's hands, and the Raja himself fully deserved the honour which has been conferred upon him. Honour conferred upon a deserving man like Raja Ranjit Singh dispels the belief that titles are things which are bought and sold.

The writer is sorry, however, to find the claims of Rao Yogendra Narayan of Lalgola, in the same district, overlooked. That gentleman has rendered much meritorious service to the public, and he is already called a Raja for his popularity.

BHARAT MITRA,  
July 1st, 1897.

57. The *Bharat Mitra* of the 1st July says that the charge of spreading disaffection among the Indians brought against the Native Press by English journalists is entirely false. If the Native press had indulged in seditious writing, the condition of India would have been quite different from what it is now. It cannot, indeed, be denied that the Indians are the most loyal people in the world. Their Jubilee celebration in the midst of distress and ruin caused by famine and earthquake is a sufficient proof of their loyalty.

DARUSSALTANAT  
AND URDU GUIDE,  
July 1st, 1897.

58. The *Darussaltanat and Urdu Guide* of the 1st July disapproves of the proposal made by the Eurasian community to move Government to favour them with the titles of Khan Bahadur and Raja Bahadur. The Eurasians are people of a mixed parentage; their titles, therefore, ought to be such as may fitly indicate their mixed origin. Their titles of honour should be Christian Bahadur, &c.

HITAVADI,  
July 2nd, 1897.

59. The *Hitivadi* of the 2nd July says that the proposal to raise subscriptions for the relief of those who have suffered from the earthquake should not be given up, as the poor are not likely to be able to re-erect their houses without help.



60. The same paper is glad that the Queen has very graciously treated the native soldiers who went to England on the occasion of the Jubilee; but the writer would have been still more glad if she had shown native soldiers a more substantial mark of favour by placing them on a footing of equality with their English comrades as regards equipment and promotion.

The Queen's treatment of Indian soldiers.

61. Referring to the *Englishman's* remark that neither the Viceroy nor the Lieutenant-Governor has shown any sympathy with the sufferers from the late earthquake, the *Sanjivani* of the 3rd July observes that the

The Viceroy and the Lieutenant-Governor in the late earthquake.

remark is applicable to the Viceroy, but not to the Lieutenant-Governor. On the eve of his departure, Sir Alexander Mackenzie gave a tangible proof of his sympathy with the poor sufferers by asking the Sheriff to open a fund in their aid, and himself offering to pay a subscription of Rs. 1,000. Is not this practical proof of sympathy more valuable than a mere expression of such sympathy? His Honour also expressed his sympathy with Maharaja Suryya Kanta Acharyya and Raja Gobin Lal Roy in their suffering and calamity. It is a pity that the Sheriff has not opened a fund. He says that no such fund is wanted. The Sheriff is mistaken, and so are also his advisers. The earthquake has ruined hundreds of persons in Assam, Rangpur and East Bengal.

62. The *Bangavasi* of the 3rd July has the following:—

The Jubilee in England and in India.

How unlucky the Indians are! They have neither food nor water, neither wealth nor strength. What they have are their hearty affection for, and their enthusiastic loyalty to, their sovereign. Hence it was that in India, on this vast cremation ground, that is, the Indians were prepared to show their heart's loyalty to the Queen-Empress in connection with the festive rejoicings on the occasion of her Diamond Jubilee. The preparations for the celebration of the Jubilee had all been completed in this country. But an adverse Providence marred the fondly cherished expectations of the people. In a moment the chill blast of sorrow damped their burning enthusiasm. The poor and weak Indian already suffering from food and water scarcity was now rendered homeless by a destructive earthquake. The result was that, though the heart was overflowing with loyalty, the Indian's eager desire to celebrate the Jubilee with fitting pomp and pageantry remained ungratified. How unlucky the Indians are! They were rendered homeless, and they laid themselves down to die, but the British, living in their palatial buildings in England all safe and secure, were able to celebrate the Jubilee festivities with smiling faces and joyful hearts. Of course, there have been festivities in India, too, and everyone has done his best in this respect. That this has been the case is because the people are Indians, because the Indian's loyalty is beyond compare, because the Indian can bear every misfortune, and because the Indian knows how to die happy even in misfortune. Othwise, where is the man, paralysed with grief, who would think of finding peace and consolation by lighting a golden lamp to illumine the gloom of that fiend's abode, the cremation ground? Indeed, in India, the earthquake has interfered with not a few Jubilee festivities, but there has been no such untoward occurrence in England, and not one demonstration there has been robbed of its *eclat*. This must be set down to the *Englishman's* great good fortune. Though subjects of the same sovereign, some are ever found weeping in sorrow, while there are others whose smiling faces are ever beaming with joy. There is no more striking proof of the difference between good luck and bad luck.

The fact that the British have been able to celebrate the Jubilee with gleeful hearts and in the fullest and completest manner has made us happy. On the Jubilee day, owing to the earthquake, India wore a funereal aspect, and her sky was foul and rainy, but the Jubilee day in England brought lovely sunshine, and the sky was glorious. The illuminations on the 22nd and 23rd June, the crowds in the streets and the enthusiasm of the people were marvellous and unparalleled, and such as the Indian steeped in perennial darkness can scarcely conceive or realise.

Why should not the Empress feel delighted to see this exhibition of unbounded joy by her loyal English subjects? Where is the sovereign whom such spectacle does not delight? But if Her Majesty had had to witness the mournful spectacle presented by India after the earthquake, the sight would

HITAVADI,  
July 2nd, 1897.

SANJIVANI,  
July 3rd, 1897.

BANGAVASI,  
July 3rd, 1897.



have certainly interfered with her delight. Would to God that she may never witness such a spectacle!

Her Majesty looked with tender motherly affection on the glad and smiling faces of the ten thousand boys and girls assembled in Green Park, and possibly considered the sight as the crowning feature of her Jubilee. When we think of the pleasure with which this unique spectacle was witnessed by the sovereign, we feel that we would have, if India had not to-day worn her present gloomy aspect, prayed Her Majesty, however unreasonable the prayer, to come to this country and once see our children just as she has seen the collection of English children on the occasion of her Jubilee.

63. The same paper writes as follows:—

BANGAVASI,  
July 8rd, 1897.

The Viceroy's Jubilee speech.

Instead of replying separately to each address, the Viceroy gave one general reply to all the addresses presented to him on the Jubilee day for transmission to Her Majesty. We have heard from the wise men of our country that in proper time and when the object sought to be attained has been attained, a sovereign may, in the presence of other sovereigns who are his equals and of foreigners, indulge in language of bluster, defiance, self-laudation and self-glorification; that, on the other hand, he should not expatiate on his own prowess and resources before a vanquished and subject-people, and that he should not recall the sad memory of their past glory by comparing their present with their past condition. For the contentment of the subject-people is extremely necessary for the safety of a despotic rule.

The gentlemen who composed the several deputations to the Viceroy on the occasion of the Jubilee are all men of light and leading in India, and noted for their loyalty to the Empress. It is not that they do not know or have not heard of the mournful events of Indian history, nor is it the case that they are unacquainted with that unique event—the English conquest of India. Why then should you—a statesmanlike Viceroy as you are—on this auspicious day and at this auspicious hour, re-open that old aching sore? Everybody knows that the English came to India as traders and have now become its Emperors. Of course, it is a matter of great good fortune, a matter to be talked about, to be related often and often, to others. But then we are your obedient subjects, seeking your favour and protection. What we want is encouragement, hope, and expectation. And that encouragement and hope and expectation should be held out in sweet words and with smiling faces. And the glamour of your words and the flash of your rhetoric should be such as to captivate our hearts and make us forget everything. As to whether or no you fulfil the expectations that you raise by your words, we have nothing to say. We only want to hear words of hope and feel reassured.

If you say it is a great sin to hold out false expectations, we reply that a physician always speaks words of hope and holds out visions of dainty dishes and sports and amusements before a permanent invalid, and that hope sustains the patient. There is no sin in such falsehood. Nay, under the circumstances, it is *dharma* to utter falsehood. In 1858, after the suppression of the sepoy revolt, Lord Canning kept us spell-bound by discoursing before us the sweet music of Her Majesty's Proclamation. In 1877, at the Imperial Assemblage at Delhi, that poet Viceroy, Lord Lytton, charmed the native princes of India with words of friendship and affection. The Jubilee year 1887 found that astute Viceroy, Lord Dufferin, delighting the Indians with promises of happiness clothed in language of tender affection. But, my Lord, on this day of dire affliction, and in this year of plague and famine and earthquake, could you not forget for a moment the fact of your national greatness and power, and give us a few words of hope? Our hope and strength lie in what you impart to us. Instead of sweetening our bitter life by sweet words sweetly spoken, you have, in disregard of the eternal poverty of the countless millions of this vast empire, indulged in the vain boast of your own wealth and power. It would have been well if, instead of dwelling on the wealth of the Indian Empire, you had warned us against the evil consequences of our ignorance, infidelity and bad education. But there is one sentence in your speech which we have read with the greatest pleasure. You ask—"Would it be impossible for each of us here present to register a vow that we would contribute humbly and unobtrusively, each our little, towards the



great work of removing the differences or at least softening the asperities which too often disfigure the intercourse of the inhabitants of this land in which we live?" Will that great work be ever accomplished? Will the disputes and differences, the dislikes and jealousies that divide the different castes and creeds and their countless subdivisions in India be ever obliterated? Will anybody ever apply the soothing balsam of fraternal affection to the sores that are festering in India's body? We believe that it is Government alone that can bind Hindu and Musalman, Sikh and Pathan by a golden chain of love and affection, and that if it impartially extends a kind treatment to all, mutual love will lead all to keep within the bounds of moderation.

We, too, want this much. We do not want to carry on empty political agitation or see or point out the faults of the Government. What we want is that we, Hindu and Musalman should, like two brothers, be able as one man to eat our poor humble food with smiling faces, and spend our lives of sorrow in joy and happiness. Unto this end we are ready to do everything in our power, but we do not know whether our abilities will prove equal to the occasion.

64. The same paper is glad that Babu Kaliprasanna Ghosh has been made Rai Bahadur. Babu Kaliprasanna is a great luminary in the sky of Bengali literature. His *Bandhab*, his *Thoughts* his spiritual works are literary gems. The Government has honoured Bengali literature by honouring him.

Rai Rajendranarayan Bahadur, zamindar of Bhawal, richly deserves a Maharajaship. He is well known for his public spirit and acts of public charity. It is to be hoped that the Government will make him a Maharaja at its earliest opportunity.

The writer is also glad that the proprietor of the *Pioneer* has been knighted. After Rai Krishna Das Pal Bahadur no one connected with the Press in India was honoured with a title. By conferring honour on the proprietor of the *Pioneer* the Government has honoured the Press in India.

BANGAVASI,  
July 3rd, 1897.

65. The same paper has the following on the *Englishman's* remarks on the Native Press:—

The *Englishman* on the Native Press.

Strangely enough, the *Englishman* has made the Native Press responsible for the Poona tragedy. The Native Press should be gagged, and it does not matter whether the paper to be gagged is printed in English or in odd and contemptible Bengali characters. It is the writings of the Native Press that are at the root of the Poona murders. The best thing to do will be to abolish the Native Press. But if the Government has not the courage to proceed so far, let the Native Press be gagged and let the gag be applied all over India.

The Native Press has risen to be a successful rival of the Anglo-Indian Press, and the latter hopes that if its native rival be gagged, it will again be able to regain its former position. Well and good. But will it be showing an exuberance of loyalty if the Native Press publishes in its columns smart translations of articles from the Anglo-Indian Press—of articles like those on the "Simla Exodus" from the *Statesman*, and articles like those on the "Closing of the Ports" and the "Ilbert Bill" from the *Englishman*?

As for the Native Press, happiness and unhappiness are, so to speak, all the same to it, and it is a matter of supreme indifference to it whether a Press Act is passed again or not.

BANGAVASI.

66. The *Mihir-o-Sudhakar* of the 3rd July is glad to see Sir Antony MacDonnell rewarded with the title of G.C.S.I.—an honour which was never before conferred on any Lieutenant-Governor. The sympathy and large-heartedness which Sir Antony has been showing in his measures of famine relief are worthy of imitation by other Government officers. The officials who labour under the belief that one cannot secure Government's favour without harshly treating the people, will be disabused by the honour shown to Sir Antony MacDonnell.

MIHIR-O-SUDHAKAR,  
July 3rd, 1897.

Honouring of Sir Antony MacDonnell.

67. The same paper is glad to find Maulvi Golam Kasem, of Basirhat, in the 24-Parganas district, a man descended from a noble family, decorated with the title of Khan Bahadur. The honouring of the Maulvi shows that Government is always ready to recognise and reward merit.

A Musalman honoured by Government.

MIHIR-O-SUDHAKAR.



BANKURA HITAIHIL,  
July 5th, 1897.

68. The *Bankura Hitaiishi* of the 5th July complains that neither the Viceroy nor the Lieutenant-Governor publicly expressed his sympathy with the sufferers from the late earthquake. It is true that the Lieutenant-Governor offered a subscription of one thousand rupees in aid of the sufferers, but His Honour did not publicly sympathise with them. In this respect the conduct of Her Gracious Majesty the Queen-Empress ought to teach the officials a lesson.

SOM PRAKASH,  
July 5th, 1897.

69. The *Som Prakash* of the 5th July regrets that Rai Manmatha Nath Mitra Bahadur, of Calcutta, has not been made a Raja on the occasion of the Diamond Jubilee. The Rai Bahadur daily feeds more than a hundred students, distributes medicine to hundreds of sick men, and lately placed ten thousand rupees in the hands of the Government in aid of the Famine Fund.

#### URIYA PAPERS.

URIYA AND  
NAVASAMVAD,  
April 28th, 1897.

70. The *Uriya and Navasamvad* of the 28th April is glad to find that the Chairman of the Balasore District Board has appointed a competent man to inspect the ferries in the Balasore district.

URIYA AND  
NAVASAMVAD.

The same paper reports cholera and fever as predominant in the northern part of the Balasore district.

URIYA AND  
NAVASAMVAD.

71. The same paper objects to the action of the supervisor in charge of distributary No. 2, Jajpur Canal, in allowing water to accumulate in twenty or twenty-five villages near Sundari, thereby causing immense injury to the inhabitants of those villages.

SAMVADVAHIKA,  
April 29th, 1897.

72. The *Samvadvahika* of the 29th April says that there is a large number of men, by occupation cultivators of land, in the Balasore district, who are so penniless and so involved in debt that if takavi advances are not made to them, there is very little chance of their returning to their own occupation.

SAMVADVAHIKA.

73. The same paper warns the authorities that the parganas lying on the Orissa seacoast have entirely lost their crops, that the able-bodied men and women of those parganas are now being maintained by railway construction work, and that as railway work will stop at the commencement of the rains, day-labourers like these will be compelled to roam about in quest of employment or food, and will, in so doing, succumb to the inelencencies of the weather and to the pangs of hunger.

UTKALDIPIKA,  
May 1st, 1897.

74. Referring to the provisions of the Religious Endowments Bill, the *Utkaldipika* of the 1st May observes that if any of the provisions of this measure are found to be wrong or inadequate, they should be replaced with others more suitable; but Government should on no account remain indifferent to the fact that there is a great waste of trust-property in British India, and that it is the duty of the sovereign to see that trust properties, founded for the good of the public by donors and benefactors, are not misused or misappropriated in any way through the corruption or immorality of the present generation. The writer has every sympathy with the object of the Bill and wishes it God-speed.

SAMVADVAHIKA,  
May 6th, 1897.

75. The *Samvadvahika* of the 6th May regrets to learn that incendiariism is rife in Barua village, pargana Mukhara, and in Sahajipatna village, pargana Remna, in district Balasore, and hopes that the local police will bring the offenders to justice.

SAMVADVAHIKA,  
May 13th, 1897.

Prices of food-grains rising in the Balasore district.

76. The *Samvadvahika* of the 13th May notes the rise in the price of food-grains in the Balasore district with apprehension.

UTKALDIPIKA,  
May 15th, 1897.

77. The *Utkaldipika* of the 15th May is sorry to learn that distress has taken an acute form in the Ganjam district of the Madras Presidency, lying close to the Puri district of the Bengal Presidency, that many poor and famished men and women look

of the Bengal Presidency, that many poor and famished men and women look



like skeletons, and that the authorities have not as yet made proper arrangements to relieve them in time.

78. The *Samvadvahika* of the 20th May looks upon the proposal of the Government of India to reduce litigation in British India by reducing the number of appeals as inefficient and inadvisable, and advises the leaders of native public opinion to weigh carefully the evil consequences of the proposal before committing themselves to any particular view.

SAMVAD VAHIKA,  
May 20th, 1897.

79. The *Utkaldipika* of the 22nd May makes the following observations in connection with the settlement operations going on in Orissa:—

UTKALDIPIKA,  
May 22nd, 1897.

- (a) That the work of settlement has been made over to a set of officers who are inexperienced, are not familiar with the habits, customs and the language of the people, and some of whom are raw youths, coming fresh from the colleges, and that the benefit of a revision or examination by the District Collector, with his experienced deputies and amlas, has been altogether given up, and that work done in this slipshod manner can never prove satisfactory in the end.
- (b) That assessment has been conducted without any principle, the quality of the land being altogether neglected, and preference being given to the current rate, which is a vague and elastic form of expression, capable of various constructions in various places.
- (c) That whereas the Bengal Tenancy Act does not allow a larger increase of rent than 12 per cent., the *lakhiraj bajiastidars* have been asked to submit to an arrangement, whereby their rents have been increased two hundred or three hundred per cent., and that the injustice of the arrangement can only be found out on a reference to a court of law.
- (d) That Government care very little to keep their promises, and offer a permanent settlement to Orissa; that prospects of immediate gain have dimmed their eyes so far as not to enable them to learn the simple truth that pressure on land is very great, and that unless a sufficient portion of the produce of the land is reserved for the cultivating raiyat, he must succumb to famine and pestilence in the end, and thereby become a dependant on the public treasury, and that the permanence and certainty of tenure are calculated, on the other hand, to bring peace and prosperity in their wake.

#### ASSAM PAPERS.

80. The *Silchar* of the 30th June complains that the *begar* system is growing more and more intolerable, and the scandal cannot be put down if the attention of the Deputy

SILCHAR,  
June 30th, 1897.

Commissioner of Cachar is not drawn to the matter. Sometime ago the Chief Commissioner, at the instance of the late Mr. Boyd, ordered that if *begar* labour was wanted for Manipur, the *begar* labourers of Cachar should go up to Jirighat and should then be relieved by Manipur *begar* labourers. This order should be enforced. The coolies and carriers who load and unload boats and steamers should not be pressed as *begar* labourers to the detriment of trade and business.

81. The same paper complains of delay in the passing of pay bills of the Cachar Settlement Officers. There will be no delay if Rai Sarat Chandra Bannerji Bahadur, the Chief Settlement Officer, is given the power of passing bills. The Rai Bahadur is an able and experienced officer, and has introduced economy into his department. When the late Mr. Boyd was in his post, he used to pass the bills. There is no reason why the Rai Bahadur should not exercise the power which was enjoyed by his predecessor.

SILCHAR.

82. The same paper complains that the Cachar post-offices are not adequately supplied with quinine. The sale of quinine at Cachar is very large, and the post-offices should be supplied at a time with quinine worth Rs. 25 instead of Rs. 3 as at present.

SILCHAR.

Wanted more quinine in Cachar post-offices.



SILCHAR,  
June 30th, 1897.

SILCHAR.

SILCHAR.

SILCHAR.

SILCHAR.

PARIDARSHAK-O-  
SRIHATTAVARI  
for the first fort-  
night of Assar,  
1304 B.S.

83. The same paper thanks Mr. Cotton for establishing sixteen junior scholarships to be called Jubilee scholarships for the benefit of the Assam students.

84. The same paper thanks the Lieutenant-Governor for releasing the editor of the *Hitavadi* on the occasion of the Diamond Jubilee.

85. The same paper thanks the Chief Commissioner for his proposal to open a medical school in Assam. There is a paucity of medical practitioners in that province, and the establishment of a medical school there will remove a crying want. The whole Assam public will be benefited if the school is established in Sylhet, where living is cheap and which is accessible to the people of both the Upper and the Lower Assam.

Assam was never before blessed with such a sympathetic ruler, and it is doubtful whether even Bengal can boast of an equally liberal-minded ruler. Mr. Cotton since his appointment is trying his best to increase the material resources of the province in his charge and to promote the welfare of its people.

86. A correspondent of the same paper complains of the jobberies committed in the office of the Deputy Commissioner of Cachar in the making of appointments. Recently a post carrying a pay of Rs. 30 fell vacant in the office, for which twenty-nine applications were filed. Among the applicants there were employes of the office, ten or twelve who have passed the Entrance and one who has passed the F.A. examination. The post was, however, given to an apprentice on the recommendation of the Sadar tahsildar. The Deputy Commissioner is a tool in the hands of his subordinates.

87. A correspondent of the same paper complains of the prevalence of cholera and fever in Hailakandi, a village in Cachar. The local dispensary is not well stocked with medicines, and even its stock of quinine is very short. The subscription raised from among the people for the maintenance of the dispensary is not fairly and proportionately distributed.

88. The *Paridarsak-o-Srihattavari* for the first fortnight of Ashar 1304 B.S. complains that the recent earthquakes in Assam have been attended with disastrous consequences. The sympathetic and kind-hearted Chief Commissioner, however, has come forward to help the people. He is doing all to help the Government officers in Shillong who have heavily suffered, and has asked the Viceroy to give him means to adequately help the suffering multitude of Assam. It is necessary that at this time the people should try their best to lay their grievances before their kind-hearted ruler.

The Lieutenant-Governor of Bengal has asked the Sheriff of Calcutta to open a fund for the relief of the sufferers from the earthquake. Assam, however, has suffered far more heavily than Bengal and it is a pity that no fund is going to be opened here. The Deputy Commissioner is laid up with dysentery, and this is to be regretted. The Municipal Commissioners are sleeping, and are taking no steps to remove the corpses which are rotting in the heaps of ruins. No great endeavour is being made to ascertain the exact amount of the loss, and the officers who have been sent out on a tour of inspection are not making a searching inquiry. The District Judge of Cachar, however, is untiring in his energy to relieve the sufferers.

Two things should be done to relieve the sufferers from the late earthquake. The Jubilee Fund should be utilised for this purpose, and takavi loans should be granted to the raiyats on an extensive scale.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 10th July 1897.